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The following essays were written by a Thai buddhist named 'Blue Lotus'

Anuruddha Sutta, Characteristics of an Admirable Wife

Although Buddha encouraged men to pursue happiness in monastic life, he also understood that the lifestyle is not suitable for many men. For this reason, Buddha taught his lay disciples the path to happiness in family life as well. In Anuruddha Sutta, Buddha described the characteristics of a wife who contributes to the welfare and happiness of herself and her family.

This post is purely just a translation of a Buddhist sutta in English. I will refer to this sutta from another article I will write about with my own commentary.

Anuruddha Sutta, Characteristics of an Admirable Wife

At one time, the Blessed One was staying at Ghositārāma near Kosambi. Around the same time, Venerable Anuruddha went to a lodging to rest. Then, several Manapakayika angels visited Venerable Anuruddha at the lodging. They paid respect to him and stood at one side. The angels said,

“Venerable Anuruddha, we are the angels known as Manapakayika. We have the freedom and power for three things. First, whatever external appearance we desire, we can obtain the appearance immediately. Second, whatever voice we desire, we can obtain that voice immediately. Third, whatever happiness we desire, we can obtain that happiness immediately.”

“Venerable Anuruddha, we are the Manapakayika angels. We have the freedom and power in those three qualities.”

Venerable Anuruddha then said, “May these angels have green bodies, wear green outfits with green ornaments.”

He repeated the same for different colors such as yellow, red, and white.

The angels understood Venerable Anuruddha’s intention. They turned themselves white, wore white outfits with white ornaments. One of the angels then started to sing. One danced. One clapped. The music was well performed similarly to the level of skilled musicians with the five elements of music. The sound of the angels was beautiful, intoxicating, and entertaining. The sound of the angels’ ornaments was beautiful in the same ways.

Then, Venerable Anuruddha looked down at the ground. The angels, seeing the monk’s disinterest in their performance, left the monk alone from there.

Later in the evening, Venerable Anuruddha visited the Blessed One at his place, paid respect and sat at one side. He said,

“If I may have the opportunity [to ask a question], while I was staying in a lodging to rest, several Manapakayika angels visited me, paid respect and stood on one side.”

[Venerable Anuruddha continued to describe the event that happened earlier.]

Then Anuruddha asked,

“What qualities must women have in order for them to become friends with Manapakayika angels when these women die?”

The Blessed One said, “Anuruddha, the women who have the eight qualities, when they die, will become friends with Manapakayika angels. What are these eight qualities?”

“Anuruddha, a woman whose mother and father want the best for her, looking for support, help, and care, are given to a man who becomes her husband.[1] For her husband, she must wake up before him, go to bed after him, be of service to him, conduct herself to please him and speak words that are loving to him.”

“[2] She must honor people her husband honors. These people include husband’s mother, father or monks. She welcomes these people with seat and water when they visit.”

“[3] She is a skillful and diligent worker who helps her husband in his domestic works such as sewing wool or cotton. She is diligent and helps her husband’s with her skills.”

“[4] Of her husband’s slaves, servants or workers, she knows whose work has been done or yet to be done.”

“[5] She knows the health condition of these people. She knows whether the sick people are getting better or worse. She distributes foods and consumable goods to these people as necessary.”

“[6] Of things her husband earned such as money, rice, silver, or gold, she guards them safe. She is not a gambler, thief, or drinker. She does not waste money.”

“[7] She is a person who holds Buddha, Teaching of Buddha (Dhamma) and Monastic Disciple of Buddha (Sangha) as her foundation. She is a person with virtues who abstains from killing, taking what is not given, sexual misconduct, lying and drinking intoxicating drinks that are the source of carelessness.”

“[8] She is a giver who is free of the impurity that is stinginess. At home, she lets go of her self – importance. With hands that are generous, happy to sacrifice, she is the person to ask from. She delights in giving.”

“Anuruddha, women with these eight qualities, when they die, will become friends of Manapakayika.”

“A wise woman does not despise her husband Who diligently

and constantly supports her, Granting her every wish.”

“She does not displease her husband With words of

jealousy. She honors the people her husband honors.”

“She is diligent, supports her husband, and

conducts herself to please her husband. She

guards the money her husband earned.”

“The women who conduct themselves well,
for the contentment of their husbands in
these ways, will consequently become
Manapakayika angels.”

Translation Note:

In the Buddhist text, there are several suttas known as Anuruddha Sutta. This particular one refers to characteristics of wives that become Manapakayika angels. It is called Anuruddha Sutta because Anuruddha was the monk who asked Buddha the question. Some Buddhist text specifically refers to this sutta as Anuruddha Manapakayika Sutta to make its title unique.

Anuruddha was a monk who developed the eyes that can see celestial beings from his meditation practice. He was able to see angels like Buddha and other prominent monks.

The Thai source I used to make this translation is from Tripitaka91.com

Although Buddha said there are eight characteristics, the Thai sutta actually listed a total of nine. So I combined the two very closely related characteristics into one at the number five.

When I almost finished translating this sutta, I found another similar sutta already translated. Uggaha Sutta. Readers can also read this as well.

Manapakayika angels probably belong to Nimmanarati heaven. In Buddhist 31 planes of existence, this is the second highest level of heaven. The angels there have the power to create objects of their desire.

This fits the description of Manapakayika angels in this sutta.

Buddha Predicted Feminism

By the book, feminism sounds like a good cause to promote equality between men and women. But in reality, feminism resulted in more inequality than equality because women and men are never equal in the first place. Even more than two thousand years ago when women were mostly subservient to men, Buddha saw feminism today. He predicted that women will control men when men lose their judgement and self—respect. With the way the society treat men today, this prediction is very true.

Buddha said this from Mahasupina Jataka (The Great Dreams),

This dream too will not have its fulfillment until those future days of which I have already spoken, when the world is declining. At that time men's passions will be so strong that husbands will be thoroughly infatuated with their childish wives. Men will lose all judgment and self—respect. Being completely smitten, they will place their infantile wives in charge of everything — servants, livestock, granaries, gold and silver, everything in the house. Should the over—fond husband presume to ask for some money, or for a favorite robe, he will be told to mind his own business, and not to be so inquisitive about property in her house. These abusive young wives will exercise their power over their husbands as if the men were slaves.

Let's break this down and examine the words of the past with the reality of today.

The Dream

This dream too will not have its fulfillment until those future days of which I have already spoken, when the world is declining.

First, let's understand the context. Buddha mentioned the dream because the king of Kosala asked Buddha about the several bad dreams he had. For this dream, he saw little frogs chasing and eating huge snakes. According to Buddha's interpretation, the frogs represent women while the snakes represent men. The part "when the world is declining" is important to note. Women have power over men is one of many signs to notice when our world is in decline.

Passion for Women

At that time men's passions will be so strong that husbands will be thoroughly infatuated with their childish wives.

Men do stupid things for women. But never in our history, men put women on a pedestal so high that it stinks to high heaven. Men lost their self—respect through passion. For example, when a man asks a woman to marriage these days, he gets down on one of his knees and presents the woman a ring that supposedly worth three months of his income. Since women usually marry up on the social ladder, there is really no logical reason for men with higher social status to lower themselves to women with lower status. This gesture is both illogical and humiliating for men.

Instead, women should lower themselves when men ask them to marriage. Men take many risks going into marriage with little to gain. Women should be respectful for the men who still dare (or are stupid enough) to believe in them.

Also, society today does not allow men to have self—respect, especially with anything that involves women. For example, should a woman assault a man physically, the man cannot fight back. If he uses violence to defend himself, regardless of what he says in court, the judge will probably side with the woman. And if the man does not use violence to defend himself, people watching nearby will laugh at him.

The media obviously played a major role in shaping our society this way. Look at this AT&T commercial, for example. It portrays the husband as a financially irresponsible person who lost a good sum of money in Vegas while his wife is at home cooking. Men are bad and women are good, according to our media.

But in reality, women are less financially responsible than men, especially when it comes to women's credit card debt.

No Judgement

Men will lose all judgment and self—respect.

Today, men with good judgement will not marry. Marriage is no longer a prerequisite for living in the same house and having sex. But the ones who are without judgement still do not know of the danger of marriage. Not only these men must kneel to ask for marriage, they must be stupid to accept the financial risks of divorce that could cost them for the rest of their lives, if not their lives. Divorce lawyers and judges are notoriously corrupt to favor women since they have more to gain when men lose.

There's a book about this.

Johnny Depp's recent divorce with Amber Heard cost him seven million dollars for 15 months of marriage. Heard tried but failed to get \$50,000 a month in alimony. Seven million dollar is probably not a lot for Depp, but it shows that even the cunning Captain Jack can be fooled by a woman much younger than him. There is even more troubling news though.

A recent report from TMZ suggests that Heard is now spending a lot of time with Elon Musk. It seems that men can have either good judgement or women, but not both.

Women in Charge

Being completely smitten, they will place their infantile wives in charge of everything — servants, livestock, granaries, gold and silver, everything in the house. Should the over—fond husband presume to ask for some money, or for a favorite robe, he will be told to mind his own business, and not to be so inquisitive about property in her house.

Many men usually have expensive hobbies. I see their complaints in online forums all the time about how they must ask their wives for permission to buy new toys. I was not sure at first how that is a problem. In most families, husbands bring in more money than their wives. Reasonably, they should have more control of the money even if the spending is for their own enjoyment.

At home, husbands usually have the least privilege. For example, Dr. Helen Smith, the author of *Men on Strike* said in an interview,

Men are often relegated to the dirtiest part of the house — the garage, the attic, or the basement. The wife and kids occupy the main living space. Men may say they like it down there, but I have noticed, the minute the wife or kids are gone, they often go back upstairs. We have a decline of male space in our society these days and our houses reflect that.

Submissive Men

These abusive young wives will exercise their power over their husbands as if the men were slaves.

Through passion, women enslaved men. Today, this slavery goes as far as a feminist claiming that husbands who do not allow their wives to cheat are sexists. That's an extreme case.

The more common case is staying home wives and working husbands. In the past, wives had to actually work at home and raise children. Today, we have appliances for almost all traditional housework and public schools for children. Wives do very little actual work in the house. It's the husbands who spent all the time working and providing for their family like slaves.

For unmarried women, there are of course the female privileges in the society. For example, they can get guys to fix anything for free. They don't even have to be young and attractive to claim this privilege. A 47—year—old woman from New York City uses Tinder to find men to work for her for free.

What We Can Do

The sad (or perhaps happy) part of this problem is that no one can really do anything to fix it. In Buddha's prediction, he said that the world will get much worse from this point. As pessimistic as I may sound, I believe that he is absolutely right.

However, on the individual level, everyone can all learn from this and improve their own lives. Women need to stop being selfish about equality that never exist in the first place. They must accept that men and women can never equal. Some women are greater than some men. But most men are greater than most women. Nobody is equal because no one is exactly the same in every way.

Men must start believing in themselves more. They must never put women on pedestals and become their servants. There are many things in life that bring more happiness than vaginas. The men who obtain their happiness solely from women is bound to be disappointed often. Women's minds change constantly. Men should diversify their source of happiness so that if one should fail, they have backups to keep them happy.

Conclusion

Men have really lost self—respect and enslaved themselves to women by their own foolish desires for women. This consequently gave women the powers to walk over men without getting punished. When women come into power, this is how society begins to fall apart.

Why Women Cannot be Happy in Marriage

Getting married is easy. Staying married is hard. Being happy while married is even harder. Marriage is a team effort but a research shows that women initiate 70% of all divorces. In this post, I explore Buddha's explanation of eight possible reasons why women are unhappy with their husbands.

Desire

The reason for any unhappiness is desire. The more desire one has, the more one needs to work for it. Some desire is beneficial because it brings contentment. Some desire is detrimental because it leads to more desire. One who endlessly pursues his desire cannot be happy. Instead of enjoying what he wanted and already has, he keeps on pursuing what he wants.

Women's Desire

Women, by their female nature, have strong desires. Satisfying women financially or sexually is hard. Buddha compared women to the ocean.

All streams in earth that find their home will not the ocean fill, Though all
may with its waters mix, something is lacking still.

Kunala Jataka

All streams in the world go into the ocean, yet the ocean is never full. In biology, for example, women can orgasm continuously even though they don't get it as easily as men. But once they do, they will want more of it. For men, once they orgasm, they just want to stop because they get sleepy. Contrary to the popular belief, women want sex more than men. That's why women have more affair than men.

However, sex is not the only thing women want. Women have the detrimental kind of desire. They want things that lead to more desire. Money is another good example. No rich person, no matter how rich, wants to stop making money. At the minimum, he wants to keep his money to stay rich. When a poor person sees a rich person, the poor person also wants to be rich too. This is the detrimental kind of desire that leads to a never-ending chain of desire.

To be fair, men want money too. But the difference is men rarely rely on women to make money. Men do not marry women for money. Unlike men, women will mostly marry men who make more money than them. Women view men as tools to fulfill their desires. This is one reason leading to women's unhappiness in marriage.

The Eight Reasons Women Hate their Husbands

Women hate their husbands for their husbands' inability to fulfill their desires. Buddha broke this desire into smaller words in Kunala Jataka.

If poor or sick or old, a sot, or reckless thought, If dull or by his cares of business overwrought,
Or disobliging found—such lord a wife esteems as nought.

Kunala Jataka

I didn't understand this well at first. So I read the Thai version with additional commentary. Here's what I understand.

- Poor

Women like rich men because his money buys women what they desire. Women hate the husbands who cannot afford to buy what they want.

- Sick

Women want money and sex. Husbands who are sick cannot provide any.

- Old

Women want to be in love and have sex with young and attractive men. Husbands who are old cannot be attractive and sexually active like younger men.

- Alcoholic

Husbands who are poor and get drunk regularly often spent all his money on drinks. Women hate these husbands because there is no money left for them.

- Dull

Women want to be charmed by men who knows how to seduce women. Husbands who are dull cannot excite their women romantically.

- Reckless

Women want all the money they can get from their husbands. They hate reckless husbands who sleep with and spent money on other women.

- Busy

Women want their husbands to be on top of everything and still have free time for them. If men fail to do this by being busy, women think their husbands are no longer as capable of making money and providing them sex.

- Disobliging

Women want to be treated well by their husbands. Women hate husbands who don't please them.

Interpretation

Based on this Buddha's teaching, women can never be happy in a marriage. Women want rich, young, handsome, smart and obliging men who have free time to indulge them. However, these qualities women look for in men generally do not come together often. For example, rich men are generally stupid if they didn't make themselves rich. For the rich men who made it themselves, only a few of them are young. Handsome and seductive men who can get any women are not going to stay obliging in marriages.

But let pretend that there is a man who can completely make a woman happy in marriage. He is rich, in good shape, young, seductive, faithful, obliging and has all the time in the world. At one point, he is going to get old and sick. His wife will be unhappy with him due to his inability to provide her money and sex. She will divorce him and for find another man. Women's are not grateful by their female nature.

A manly vigour he may show, from worldly taint be free, Her maiden

wooer may perhaps winsome and loving be,

In times of trouble and distress leave him she will and must, I for my

part in womankind can never put my trust.

Kunala Jataka

Although a man may be rich, handsome and loving, his woman will leave him when trouble comes.

Being old and sick are inevitable parts of life. Since women are likely going to leave their husbands when the time comes, there is no point for men to marry women in the first place. If prominent men like Elon Musk, Brad Pitt, and Johnny Depp cannot make their women happy in marriage, ordinary men do not have much chance.

Takeaway

Women cannot be happy easily. Their desire is without limit and they cannot fulfill it on their own. Any effort to make women happy is a waste of time. Buddha taught that the path to happiness is not toward fulfilling desires. It is about controlling and eliminating desires. By having the desire to be free of detrimental desire, one is on the right path to happiness.

For many men, the idea of being without women looks sad and lonely. That's only so because they grew up surrounded by popular movies, songs, and books that celebrate romance between men and women. But in the end, everyone is by himself for himself. Buddha taught people to be self-reliant for their own happiness. No god, angel, friend, father, mother or spouse can help a man as much as the man can help himself.

Whatever an enemy might do to an enemy,
or a foe to a foe, the ill—directed mind can
do to you even worse.

Whatever a mother, father or other kinsman
might do for you, the well—directed mind can do for you
even better.

Dhammapada 42—43

Buddha's Guide to Marriage

A happy marriage seems to only exist in a fairytale these days when divorce and infidelity are common occurrences. In the age of information, people cannot find contentment in relationship easily when they constantly see better options elsewhere from outside. This lure, combined with the corrupted government that favors division by consistently rewarding women and punishing men in divorce courts, makes happy marriage nearly impossible. In this post, I explore Buddha's teachings on what marriages should be like and how to achieve them.

In short, the two qualities both that men and women must have for good marriages are responsibility and honor. Contrary to the popular belief, love and desire are not required for lasting marriage. But before going into Buddha's teachings on marriage, one must understand Buddha's view on marriage first.

Marriage is Suffering

Unlike most religions, Buddhism does not have a marriage ceremony. Buddha did not encourage marriage because he saw suffering in it. Modern marriage is suffering for both men and women. I wrote about this in *Why Women cannot be Happy in Marriage*. Women want their husbands to be rich, young, sexually attractive and obliging. With feminism, women today have unreal expectations of themselves and their husbands. Married men can try to make women happy for all their lives and they can only die trying. Female nature in women naturally makes women insatiable. Once a desire is fulfilled, there is always more to be done. Such is the nature of foolish desire.

The sea is not satisfied with all rivers, nor the fire with fuel, nor a king with his kingdom, nor a fool with sins, nor a woman with three things, intercourse, adornment and child-bearing, nor a brahmin with sacred texts, nor a sage with ecstatic meditation, nor a sekha with honour, nor one free from desire with penance, nor the energetic man with energy, nor the talker with talk, nor the politic man with the council, nor the believer with serving the church, nor the liberal man with giving away, nor the learned with hearing the law, nor the four congregations with seeing the Buddha.

Sattubhastha Jataka

But what about the best case scenario where both the husband and wife are completely happy with one another? Even then, their feelings are subject to change over time. Their contentment cannot remain the same forever as they both get older and bored with one another. One of them might meet someone more attractive one day and change his mind like this painful story in a Reddit comment. All things are subject to change. Impermanence is universal.

Even if the couple never betrays one another, they both inevitably will suffer when they must separate. In the end, old age, disease, and death will separate everyone. The separation from loved ones is an inevitable suffering in a lasting marriage.

Don't ever — regardless — be conjoined with what's dear or undear.
It's painful not to see what's dear or to see what's not.

Dhammapada 210

All marriage, whether pleasant or painful, lasting or short, always ends in suffering.

Desire and Marriage

Because desire is the immediate root of suffering, Buddha never mentions desire or love as a necessity to a happy and lasting marriage. People who enter monogamous relationships to fulfill their desires will never be happy. The more one tries to satisfy a desire, the stronger it gets like a fire that grows stronger as it burns. When a desire gets stronger, one must satisfy it with more things. For example, whenever we were children, we can be happy with very little things like toys or candies. As we grew older, these things become ordinary. We look for things that will satisfy our desire in a greater degree like expensive smartphones and luxurious cars that we have no need for.

In the same way, a marriage formed by desire or love will eventually become ordinary. The first stage of a marriage is always exciting, fun and pleasant. But as two people spend a lot of time together, the relationship they created will become ordinary at some point. This change cannot keep up with the increasing desire resulted from satisfying it. For example, two people can have sex only so many times before it becomes unexciting.

As the desire grows stronger in marriage, the people naturally get older as time goes. Consequently, their bodies become less physically attractive, making fulfilling the ever growing desires more difficult. Because desires are the cause of most, if not all, modern marriages today, married people are increasingly becoming unhappy as they get older.

To be happy in marriage, fulfilling desires should not be the end goal. Desire only leads to suffering.

Marriage is Responsibility

To avoid suffering, Buddha taught married couples to be responsible to one another above all else.

In five ways should a wife as the western direction be respected by a husband: by honoring, not disrespecting, being faithful, sharing authority, and by giving gifts.

And, the wife so respected reciprocates with compassion in five ways: by being well—organized, being kindly disposed to the in—laws and household workers, being faithful, looking after the household goods, and being skillful and diligent in all duties.

Sigalovada Sutta

The Thai Tripitaka's commentary of this sutta goes as follows:

Responsibilities of a Husband

- Honor his Wife

A husband should acknowledge his wife by honoring her properly.

- Respect his Wife

He should not speak to her as if she is a slave or laborer.

- Being Faithful

A husband should not entertain himself with other women.

- Sharing Authority

A husband should delegate certain household authorities of his wife. The commentary specifically mentions the kitchen. A husband should let his wife take care of food preparation. The commentary said a wife without the authority to prepare foods, resent her husbands.

- Giving his Wife Gifts

The commentary text defines gifts as jewelry. A husband should give his wife jewelry within his financial mean.

Responsibilities of a Wife

- Being Well—organized

A wife should perform her duties in an organized and timely manner. The commentary gives an example that a wife should not forget when to cook foods. In another sutta, Buddha explained the duties of a wife.

For her husband, she must wake up before him, go to bed after him, be of service to him, conduct herself to please him and speak words that are loving to him.

Anuruddha Sutta

- Take care of her Husband's in-laws

A wife should honor whoever her husband honors. This includes the husband's mother and father.

- Being Faithful

A wife should not abandon her husband for another man even by thinking about it.

- Keep her Husband's Wealth ("looking after the household goods")

A wife should keep her husband's wealth safe by not spending it wastefully.

Of things her husband earned such as money, rice, silver, or gold, she guards them safe. She is not a gambler, thief, or drinker. She does not waste money

Anuruddha Sutta

- Skillful and Diligent in all Duties.

A wife should be talented in her duties such as preparing foods. For example, she should not sit and stand idly. Being generous, she should perform all her duties to their completion.

She is a skillful and diligent worker who helps her husband in his domestic works such as sewing wool or cotton. She is diligent and helps her husband's with her skills.

Of her husband's slaves, servants or workers, she knows whose work has been done or yet to be done

Anuruddha Sutta

As unexciting and unpopular being responsible may sound, it is the simple definition of marriage. Most people who marry in good faith expect to live with their partner for the rest of their lives. Keeping the promise to be responsible and take care of one another is the path to happy and lasting marriages. It worked in the past until women decided to be like men and let go of their responsibilities.

Irresponsibilities

Having witnessed many failed marriages, I do not know if people do not understand what marriage is or if they do not know how to conduct themselves responsibly. Most men, instead of being men, are becoming like women as they submit to their wives by being too overly obliging. I discussed this already in Buddha Predicted Feminism. Husbands are too nice to their wives. Since women are like children mentally, they become spoiled when adults treat them too well.

Today, wives don't have to do anything for their husbands as Buddha described. They don't have to have sex with their husbands since 1993 when most states in the US criminalized marital rape. Yet, these wives expect their husbands to be faithful to only them.

In Thailand, women, both single and married, are stupidly crazy for TV soap dramas that cast handsome male celebrities. They will always make time to watch these dramas to not miss a single episode. They enjoy seeing attractive men. This is an example of how modern media today promotes unfaithfulness in relationships. Married women who watch these dramas will always fantasize about men who are unrealistically better than their husbands.

When one person in marriage fails to be responsible, the other has the reason to do the same. Being irresponsible is always easy. That's why marriage is difficult. Just because a marriage does not end in divorce does not mean a couple is happy in it.

To overcome the difficulty of marriage, one must diligently work on it constantly.

Women to Avoid for Marriage

The first step for a happy marriage is to pick the right partner to marry. Here are the types of women Buddha told men to avoid.

Women who very clever are or very fair to view,
And such as many men admire—all these one should eschew:

A neighbour's wife and one that seeks a man of wealth for mate, Such kind
of women, five in all, no man should cultivate.

Kunala Jataka

Women who are very beautiful obviously attract many men. Since female nature in women makes them always wanting, these women will not be faithful and responsible to only one husband. When they see men who have more money or better look than their husbands, their beauty can easily seduce these men under their control.

Men who marry beautiful women will have a difficult time keeping their wives to themselves unless they are billionaires. But as Elon Musk's divorce shows, even being a billionaire cannot always keep women. For these reasons, Buddha advised men to not marry women who are very beautiful.

In the same way, men should stay away from popular women such as prostitutes, dancers, singers, and entertainers. They may not be as beautiful. Their popularity with men still allow them to seduce men easily as well. Prostitutes include social media whores as well in the age of Internet.

Men should stay away from wives of other men to avoid the temptation of female nature. Women can never satiate their desire. Given a proper opportunity, they will always cheat. There are countless stories of women who with someone they or their husbands know. Read this story of how a wife cheated with her friend's brother. Her friend didn't tell the husband of the affair even though she knew him.

For obvious reasons, Buddha advised men to also avoid women who marry for wealth. With the divorce courts as corrupted as they are today, women have all the incentives to marry a rich man and divorce him. Stephen Baskerville wrote a book *Taken Into Custody* to expose this corruption.

Men to Avoid for Marriage

Although Buddha didn't say much about the types of men women should avoid marrying, we can examine the same advice he gave to men above. Since Buddha told men to essentially to avoid very desirable women for marriage, his advice to women should be to avoid very desirable men as well. However, the criteria that make men desirable to women is different.

Men who are very wealthy attracts many women. Women have the natural responsibility to bear children so they want as much money as possible to make it easy for them. For this reason, wealthy men have a lot of options with women. Most women are willing to have sex with men who show his wealth. That's what Donald Trump means when he said, "Grab them by the pussies." As unpopular as it sounds, the statement is very true. When a man is a billionaire, he can easily get any woman. If a woman wants a husband who will be faithful, he must not have too much money that attracts other women.

Women should avoid marrying popular men like how men should avoid popular women. Male celebrities, singers, and actors can get most women to bed very easily. The reason why relationships between two celebrities don't last long is because they both can attract the opposite gender easily. They do not have to fix a broken relationship when getting into a new one is easier.

Finally, women should not marry men who are only interested in sex. Sex is easy to get today in the age of online dating and hookup culture. If sex is the only thing a wife offers, she is no better than prostitutes.

Some Attractiveness is Okay

Although Buddha advised men to not marry the most attractive women, he did not say they should marry the body positive and whales either. Husbands should find their wives attractive to some degree to satisfy their sexual desire. If husbands cannot be happy with their wives at all, they cannot be responsible and faithful to their wives easily.

Same for women, they should marry men who earn enough money to support a family, not men who have no job at all. Wives must be able to satisfy their material desire to some degree so that they can be responsible and faithful to their husbands.

As Buddha said, marriage is not the path to total happiness because it is rooted in desire. Most men and women will never get enough sex. Most women will never have enough money. There is no point in fulfilling these desires to the extreme because any effort will never be enough.

Marriage Conduct

Once married, the couple must properly conduct themselves properly to one another. In Sujata Jataka, Buddha taught about seven kinds of wives.

One is bad—hearted, nor compassionates

The good; loves others, but her lord she hates. Destroying all
that her lord's wealth obtains, This wife the title of Destroyer
gains.

Whate'er the husband gets for her by trade, Or skilled
profession, or the farmer's spade,
She tries to filch a little out of it. For such a wife the
title Thief is fit.

Careless of duty, lazy, passionate,

Greedy, foul—mouthed, and full of wrath and hate, Tyrannical to
all her underlings All this the title High and Mighty brings.

Who evermore compassionates the good, Cares for her
husband as a mother would, Guards all the wealth her
husband may obtain— This wife the title Motherly will gain.

She who respects her husband in the way Young sisters
reverence to elders pay, Modest, obedient to her
husband's will, The Sisterly is this wife's title still.

She whom her husband's sight will always please As friend
that friend after long absence sees, High—bred and
virtuous, giving up her life To him—this one is called the
Friendly wife.

Calm when abused, afraid of violence, No passion, full of
dogged patience, True—hearted, bending to her
husband's will, Slave is the title given to her still.

They who are called Destroyer in this life, The High and
Mighty, or the Thievish wife, Being angry, wicked,
disrespectful, go Out of the body into hell below.

They who are called the Friendly in this life, Motherly,
Sisterly, or Slavish wife, By virtue and their long
self—mastery Pass into heaven when their bodies die.

Sujata Jataka

To put it simply, the proper conduct of wives is to please their husbands.

In Women are from Hell, I wrote about why beings reincarnate with male or female gender according to Buddha. Because women are inferior to men by their past karma, wives have the responsibilities to please their husbands. Men have the responsibilities to honor their wives and be faithful. Unlike what feminism wants people to believe, men and women are not equal in reality. Husbands and wives should see this reality and conduct themselves properly.

A man who desires to keep being male from birth to birth, let him avoid another's man wife as a man with washed feet the mire.

A woman who desires to become male from birth to birth, let her worship her husband like he is the king of heaven.

Mahanaradakassapa Jataka

Example

To illustrate good and bad marriages, here are some examples from Tripitaka.

Uttara Nandamata

Uttara was a Buddhist wife who was married to a non-Buddhist husband. She wanted to practice Buddhist precepts that include sexual abstinence. She hired a prostitute for her husband during her practice to please her husband. This is a proper conduct of a good wife.

Puppharatta Jataka

A husband tried to steal a fine dress from a palace for his wife. He got caught and was executed. At his last minute, he kept thinking about how his wife will be sad because she will not get the dress. This is how a greedy wife can bring a man's demise.

Culla Paduma Jataka

A husband cut himself so that his wife can drink his blood when no water was available. Time passed, his wife cheated and pushed the husband off a cliff. This is how a wife can be ungrateful.

Manicora Jataka

A king fell in love with an extremely beautiful married woman. The king tried to frame her husband for a crime so that he take the wife. The wife saved her husband from execution by asking angels for help. This is how a faithful and virtuous wife wields great power.

Conclusion

Marriage requires a lot of effort. Buddha did not recommend it even though he spoke about it. Instead of desire, a happy and lasting marriage depends on responsibility and honor. A marriage that is formed by strong desires does not last because desires only get stronger as people get older. A husband and a wife should conduct themselves properly to one another if they want their marriage to be happy and lasting.

Abortion is Murder according to Buddha

In the time of Buddha, abortion is the same as murder by common sense. But today, many people would argue that abortion is not murder, especially if performed early enough. In this post, I will explain what Buddha said about abortion.

Common Sense

If one looks deeply enough in Tripitaka, there is nothing that says “abortion is murder” explicitly. That’s because it was a common fact that needs no clarification. Saying abortion is murder back then is similar to saying that a smartphone needs electricity in 2019.

In order to prove that abortion is murder, here are instances when Buddha talked about abortion.

Abortion in Monastic Code

In the monastic code, there are four offenses (known as *pārājika*) that must never be done. Once committed, a monk is expelled and is no longer a monk. This is the most severe punishment a monk can get. One of these offenses is committing murder or intentionally killing a human being.

Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (saying,): “My good man, what use is this evil, miserable life to you? Death would be better for you than life,” or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in affiliation.

Bhikkhu Patimokkha

Buddha was very specific about what is murder and what is not. Here are some excerpts regarding abortion.

At one time, a pregnant woman said to a monk who is close to her family,

“May venerable sir suggest medicine for abortion.”

The monk said, “Sister, with such medicine, you may abort.”

The woman then got an abortion. With disdain, the monk wondered if he committed a *parajika* offense. He asked Buddha.

Buddha said, “Monk, you have committed a *parajika* offense.”

At one time, a pregnant woman said to a monk who is close to her family,

“May venerable sir suggest medicine for abortion. “

The monk said, “Sister, you should make the womb hot”.

The woman then made the womb hot and the pregnancy was aborted. With disdain, the monk wondered if he committed a parajika offense. He asked Buddha.

Buddha said, “Monk, you have committed a parajika offense.”

At one time, an infertile woman said to a monk who is close to her family,

“May venerable sir suggest medicine for fertility.”

The monk said, “Very well sister,” and gave her the medicine.

The woman died as a result. With disdain, the monk wondered if he committed a parajika offense. He asked Buddha.

Buddha said, “Monk, you have not committed a parajika offense. You committed a dukkata offense”

To put it simply, if a monk helps a woman get an abortion, he commits a pārājika offense — the same offense as intentionally killing a person. By this evidence, abortion is murder.

Additionally, on the last case presented above, a monk gave fertility medicine to a woman and she died because of his action. Buddha said this is not a pārājika offense because the monk had no intention to kill anyone with his action. However, the monk still committed a minor (dukkata) offense.

Life Begins at Conception

Still, one could argue that the fetus is not a person. Killing a fetus is not murder. To counter this argument, I will show more pieces of evidence from Tripitaka to prove that Buddha recognized a fetus as a human being from the start.

In the monastic code again, Buddha created a rule specifically about killing animals.

Should any bhikkhu intentionally deprive an animal of life, it is to be confessed.

Bhikkhu Patimokkha

As stated, the offense for intentionally killing an animal is much less severe than killing a person. Killing an animal only requires the monk to confess his wrongdoing. By this difference in severity, Buddha acknowledged that killing a person is more severe than killing an animal. Since Buddha made assisting in abortion a pārājika offense, rather than a minor offense like killing an animal, logic says that human life begins at conception. Abortion, at any stage, is murder.

To further reinforce this argument, here are additional references.

Some are born in the human womb, evildoers in hell,
those on the good course go to heaven, while those without effluent: totally unbound.

Dhammapada 126

If a human being is born in the human womb, then life begins at conception inside the womb.
Over and over, the fool goes to the womb. Over and over,
he's born and he dies

Udaya Sutta

Again, “fool goes to the womb” means a being is born in the womb, not outside of it.

Consciousness before Conception

In one sermon, Buddha mentioned consciousness in a mother's womb.

From consciousness as a requisite condition comes name—and—form.’ Thus it has been said. And this is the way to understand how from consciousness as a requisite condition comes name—and—form. If consciousness were not to descend into the mother's womb, would name—and—form take shape in the womb?

Maha—nidana Sutta

This sermon is difficult to understand for people who do not study Buddhism. Basically, the sermon is about the cause and effect of life in rich detail. This part says that in order for a being to come into a womb, there must be a consciousness first. Consciousness can be any living being. If a consciousness is in a human womb, the consciousness is a human being from the start.

“No Uterus, No Opinion”

By the same logic stating that women should get to choose what they do with their body, the human being inside the womb should get to choose too. Since that human being is too young to choose, women should not have the right to make a life or death decision for that being. If a being has to choose, it will choose to live. That is the basic instinct of all living beings, especially the young ones.

Hard the winning of a human birth. Hard the life of
mortals.

Hard the chance to hear the true Dhamma. Hard the arising
of Awakened Ones.

Dhammapada 182

A human birth is very difficult to obtain but it is rewarding. That is because only human can learn Buddha's teaching (Dhamma) better than any beings. Women who get abortion steal the human birth from their child.

Women should respect the rights of the human beings inside their womb to live.

Karmic Consequences from Abortion

If Buddha saw no harm in abortion, he would have not mentioned it. However, there is indeed a great karmic result in hell.

Abortion—mongers 'scape not thy dread stream, Vetarani.

Silk—cotton trees with thorns foot long of iron wrought, 'tis said, On either
bank, Vetarani, o'erhang thy gloomy bed.

All clothed in flame, one mass of fire, they stand against the sky, And all
ablaze with brilliant light tower a full league on high.

Samkicca Jataka

Here is my own modern English translation from the Thai Tripitaka which contain slightly different details.

Women who aborted their children step down a jagged path to a river in hell. The path is difficult to walk with sharp edges like a knife. Then, they fall into Vetarani River. There are several trees with sharp metallic spikes sixteen inches long. Their branches cover the Vetarani River on both sides, making it hard to traverse for the hellish beings (the women) who are sixteen kilometers tall. These beings are on fire constantly on their own, like a bonfire from afar.

Of course most people think there is no hell in Buddhism. On the other hand, most people do not believe in heaven and hell at all. Take it for what is worth. Buddha described several hell realms with great details. The one described here is specifically for abortion.

Conclusion

As the evidence from Tripitaka shows, Buddha saw abortion and murder as the same thing. Buddha taught that life begins when consciousness enters a womb. He made no distinction if abortion is early enough or too late for it to be murder. Finally, Buddha said that the karmic consequence of abortion is reincarnation in hell.

May all beings appreciate all human lives.

Women just want Money

In any relationship with women, all men know that the more money they have the better chance they get. Women just want to have money. Even long time ago, Buddha taught his monks about this unsatisfiable greed of female nature.

Most women will not admit they want money outright. Women say that they like intelligent, charismatic, confident and motivated men. What they really mean is they like men who have the abilities to make a lot of money. They say this to avoid looking like prostitutes who simply have sex for money. But prostitutes are what all women really are by their female nature.

Money isn't the only thing women want. Women want sex as well but not as much as they want money.

Women are willing to be in relationship with men they are not physically attracted to provided that these men have a lot of money. Women love money more than they love themselves.

In Kunala Jataka, Buddha described female nature in great detail. This is what he said.

Poor fickle creatures women are, ungrateful, treacherous they,
No man if not possessed would deign to credit aught they say.

Female nature is deceptive and does not respond to kindness by being grateful. A man in his right mind ("not possessed") should not trust women.

Little reck they of duty's call or plea of gratitude,

Insensible to parents' love and ties of brotherhood, Transgressing every
law of right, they play a shameless part, In all their acts obedient to the
wish of their own heart.

Women do not show any gratitude to their parents and friends. They do not care about morality and shame in pursue of their greed.

However long they dwell with him, though kind and loving he, Tender of heart and dear to them as life itself may be,

In times of trouble and distress, leave him they will and must, I for my part in womenfolk can never put my trust.

Women will leave their loving husbands who are kind to them in times of trouble. Never trust women.

How often is a woman's mind like shifty monkey's found, Or like the shade cast by a tree on height or depth around,

How changeful too the purpose lodged within a woman's breast, Like tire of wheel revolving swift without a pause or rest.

Women's mind is weak and changes often. Their words and promises cannot be trusted.

Whene'er with due reflection they look round and see their way To captivate some man of wealth and make of him their prey,

Such simpletons with words so soft and smooth they captive lead, E'en as Cambodian groom with herbs will catch the fiercest steed.

Women will get into a relationship for money. They will control men with their charm like how men catch animals with foods as bait.

But if when looking round with care they fail to see their way To get possession of his wealth and make of him a prey,

They drive him off, as one that now has reached the furthest shore And cuts adrift the ferry boat he needeth nevermore.

If a man runs out of money or completely refuse to spend it on a woman, she will leave him like a boat that is no longer needed after crossing a river.

Like fierce devouring flame they hold him fast in their embrace, Or sweep him off like stream in flood that hurries on apace; They court the man they hate as much as one that they adore, E'en as a ship that hugs alike the near and farther shore.

Women consume men in every way like how fire burns everything or like how flood water washes everything away. They enter relationship regardless of how they feel about the their men, like a ship that does not need to choose which shore to stop on. (The ship must stops where its captain choose to like how women must enter relationship for money because their female nature choose to)

They not to one or two belong, like open stall are they,

One might as soon catch wind with net as women hold in sway.

Women do not belong to one man or two. Women welcome all men like how market welcome all customers. Whoever trusts that a woman is faithful only to him also trusts that he can catch wind with a net.

Like river, road, or drinking shed, assembly hall or inn, So free to all are womenfolk, no limits check their sin.

Women are like rivers, bars, assembly halls, and hotels. These places welcome everyone freely regardless of the time, the purpose of visit and the intent.

Fell as black serpent's head are they, as ravenous as a fire, As kine the choicest herbage pick, they lovers rich desire.

Women are like cobras ("black serpent") in five ways.

They get angry often.

They are venomous. Women have strong sexual desires so they will do any venomous act (such as cheating) to fulfill it.

They hold grudges.

Their tongues are evil. (speak words that cause harm) They often betray friends and husbands.

Women are like fire that burns more as it consumes. They cannot be satisfied with their desire.

Women are like cows. Cow abandon depleted area for another area with greener grasses. Women will abandon men who run out of money for ones who have money.

From elephant, black serpent, and from flame that's fed on ghee, From man besprinkled to be king, and women we should flee.

All these whoso is on his guard will treat as deadly foe, Indeed their very nature it is very hard to know.

Men should be careful when dealing with elephants, cobras, fire,
kings and women.

Elephants or cobras can kill its caretaker if he is not careful.

Fire will continue to burn and can be dangerous.

Kings can order anyone, including those close to them, to be executed easily.

Women will kill even those who are close to them for a long time when they are angry enough.

Women who very clever are or very fair to view,
And such as many men admire—all these one should eschew:

A neighbour's wife and one that seeks a man of wealth for mate, Such kind
of women, five in all, no man should cultivate.

Men should not have relationships with these kinds of women.

Women who are extremely beautiful. Many men also want these women.

Women who are popular among men. They include prostitutes who are loved by many men.

Women who are entertainers. (dance and/or sing) Many men desire them as well.

Women who are wives of other.

Women who are only after money.

Conclusion

Women's desire for money is strong. They do not care if they step over anyone along their ways to make money if they can get away without a consequence. Men should stay away from women who cannot subdue their desire. These women cannot be happy with little. Men who enter relationship with these women will not be happy themselves as well.

Women are from Hell

Men are better than women in many ways. But when it comes to giving people hell, women win hands down. This is because women come from hell. They bring that female nature along with them. In this post, I will explore how Buddha relates women and hell.

Stay Curious

Before going further, I want to point out that my explanation on this topic will include several Buddhist concepts that are not believable to most people. They are reincarnation, karma, heaven and hell. I personally believe them for facts. However, for readers who are not familiar with these concepts, I'd suggest that they read this post as something interesting to spark their curiosity. Buddha never asked anyone to believe in his teaching just because he said it first or his words sound logical.

Women from Hell

According to Buddha, women were once men who had sex with wives of other men. This sinful karma causes these men to reincarnate in hell after their death. In hell, they suffered many forms of cruel and unusual punishments. After their time in hell is over, they eventually reincarnate as women.

Karma

In order to understand women and female nature, one must look at their past. Intentional actions from the past influence the present. This is essentially how karma works in the simplest form. However, karma is much more complicated. Not only an action affects the future, it also affects the present as well as very distant future.

And what is the result of kamma? The result of kamma is of three sorts, I tell you: that which arises right here & now, that which arises later [in this lifetime], and that which arises following that. This is called the result of kamma.

Nibbedhika Sutta

By very distant future, I mean the next reincarnations.

Heaven and Hell

Good karma leads people to reincarnate in heaven. Sinful karma leads people to reincarnate in hell.

With mind rightly directed, speaking right speech,
doing right deeds with the body: a person here of much learning, a doer of merit
here in this life so short, at the break—up of the body, discerning,
reappears in heaven.

Itivuttaka 71

Just like fuel, karma can run out. For example, a person who goes to hell can reincarnate in heaven provided that he has good karma in the past.

How Women came from Hell

In Mahanaradakassapa Jataka, Buddha told a story about past reincarnations of a princess. Here is an excerpt from the princess's explanation of karma to her father.

I too remember seven births which I have experienced, and when I go from my present life I shall yet pass through seven future ones.

Remembering past lives is a skill of certain people who practice meditation successfully. Buddha remembered all his past lives. This princess remembered seven.

My seventh former birth, O king, was as the son of a smith in the city Rajagaha in Magadha. I had an evil companion and I committed much evil; we went about corrupting other men's wives as if we had been immortal.

In her seventh former reincarnation, the princess was a man. He had sex with wives of other men because he associated himself with a bad friend.

"As if we had been immortal" means that they were so reckless that they forgot they can die.

Those actions remained laid up like fire covered with ashes.

The sinful karma of her actions did not show its effect immediately. The fire isn't burning but the fire is there nonetheless.

By the effect of other actions I was born in the land of Vamsa in a merchant's family in Kosambi, great and prosperous and wealthy: I was an only son, continually fostered and honoured. There I followed a friend who was devoted to good works, wise and full of sacred learning, and he grounded me in what was good. I fasted through many a fourteenth and fifteenth night; and that action remained laid up like a treasure in water.

Upon her death, she reincarnated as a man again in her sixth former reincarnation. As a result of good karma from the past (“By the effect of other actions”), he is born into a wealthy family. This time, he had a good friend and lived virtuously by controlling his desire (“fasted through many a fourteenth and fifteenth night”). The good karma from this life also did not show its effect immediately.

But the fruit of the evil deeds which I had done in Magadha came round to me at last like a noxious poison. I passed from thence for a long time, O king, into the Roruva hell, I endured the effects of my own works; when I remember it grieves me still.

On the fifth former reincarnation, the princess went to hell for having sex with wives of other men. This is the result of the sinful karma from her seventh former reincarnation. Roruva hell (meaning “Hell of Those Screaming Aloud”) is a specific place in hell where adulterers go.

After her time in hell is over, the princess reincarnated as various animals for her fourth, third, and second former reincarnations. On the third, she was a male monkey. In that life, another monkey bit his testicles off violently. On the second, she was a male ox. His owner castrated him. These are also the karmic results from having sex with wives of other men.

When I passed from that birth I was born in a family among the Vajji people but I was neither man nor woman, for it is a very hard thing to attain the being born as a man;—this was the fatal consequence of my going after other men’s wives

For the first former reincarnation, the princess finally lost the male gender at birth (“neither man nor woman”).

Next, O king, I was born in the Nandana wood,—a nymph of a lovely complexion in the heaven of the Thirty—three, dressed in garments and ornaments of various hues and wearing jewelled earrings, skilled in dance and song, an attendant in Sakka’s court. While I stayed there I remembered all these births and also the seven future births which I shall experience when I go from hence. The good which I did in Kosambi has come round in its turn, and when I pass from this birth I shall be born only among gods or men.

On the princess’s immediate previous reincarnation, she was a female angel (nymph) with great beauty in heaven. Her reincarnation in heaven is the result of her good karma done in her sixth former reincarnation.

However, at this point, she was female as opposed to male from her reincarnations before this one. This is due to the same sinful karma in her seventh former reincarnation.

For seven births, O king, I shall be honoured and worshipped, but till the sixth is past I shall not be free from my female sex.

The princess predicted that her karma that caused her to become female will not exhaust its effect until six more reincarnations. On the seventh reincarnation, she will become a being with male gender again.

Implication

Men who are willing to have sex with wives of other men are selfish because they pursue their desire at the expenses of others. No man wants his wife to sleep with other men. By committing such sin, these men go to hell and reincarnates as women. This is why female nature is selfish. In women's past life, they were selfish men.

As a result of women's past karma, they become inferior in almost every way compared to men. For example, women have periods and hold the burden of pregnancy. Compared to men, they are not as intelligent, age faster, and have less physical strength. Most importantly, women are much greedier than men so they cannot be happy with little. Such flaws in women are the results they brought upon themselves. Women really come from hell because of their karma.

Karma and Sex

Buddha said that karma is the deciding factor in determining a person's sex.

With the two sexes, the male is the topmost sex. The female is the depraved sex.

Therefore, the male sex disappears when a person's sinful karma comes into effect. The female sex appears when a person's good karma runs out.

But the female sex, when disappears, disappears because a person's sinful karma runs out.

The male sex appears from good karma coming into effect

Understand that the two sexes disappear by sinful karma and appear by good karma, as explained.

Source (Source is in Thai, I can't find the English version so I translated it).

Basically, a being who is under the effect of sinful karma will be female. A being who is under the effect of good karma will be male. This is why men have the natural tendency to protect and provide for their family. They were good in the past lives, so they carried on their good nature along into the present lives.

It is important to note that not every women went to hell only because they were once men who had sex with wives of other men. A being becomes female when their sinful karma overwhelms their good karma.

Delayed Karma

By living in a modern society that treats men as expendables and women as essentials, one may argue that karma is not real. Why does the society keeps rewarding women who have done wrong while punishing men who have done right? The answer is because the karma results from those past actions are not in effect yet. Just like in the story from Mahanaradakassapa Jataka earlier, karma can have delayed effects.

Conclusion

By understanding that women are from hell because of their own actions, men can make wise decisions in regards to women. Men should see women as former convicts who just finished their time in prison. Women have done wrong in the past by exercising their selfish desire for pleasure. They are likely to do something similar again.

Be free. Do what is fun without hurting others. Do not waste this precious time on earth for women from hell. There is a reason why bad men excite women.

Advice for Women

If there is a woman who read this far without getting triggered, here is some advice for her from Mahanaradakassapa Jataka.

A man who desires to keep being male from birth to birth, let him avoid another's man wife as a man with washed feet the mire.

A woman who desires to become male from birth to birth, let her worship her lord (husband) like he is Indra (the king of heaven).

He who wishes for heavenly enjoyments, a heavenly life, glory, and happiness, let him avoid sins and follow the threefold law.

Watchful and wise in body, word and thought, he follows his own highest good, be he born as a woman or a man.

Whosoever are born glorious in the world and nursed in all pleasures, without doubt in former time they had lived a virtuous life; all beings separately abide by their own deserts.

Note: The translation of the English version is a bit off for the first two sentences, so I changed them a bit by referencing the correct translation from the Thai version.

Trivia

The princess from Mahanaradakassapa Jataka eventually became a man. His name was Ananda. He was Buddha's attendant monk. Most of the Buddhist texts today came from his recollection of Buddha's teaching.

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